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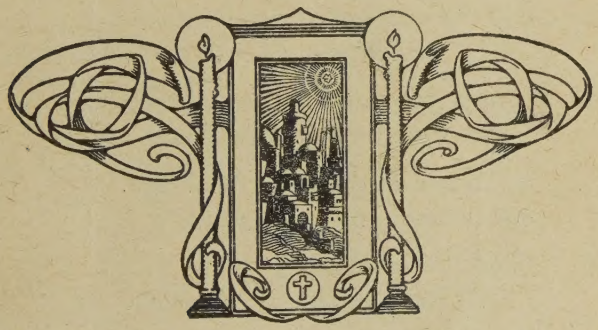

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The Minister and Literature

The Rev. Edward M. Chapman
Old Saybrook, Connecticut

"WHAT have I to do with thee," the average hard-worked parson may ask, looking up in a moment of leisure from his denominational paper or the current volume which a Book Club has thrust upon him. It is a fair question and deserves an answer. He must of course keep in touch with the day's news; know something of denominational problems; avoid too laughable an ignorance of the current and generally evanescent "best-sellers." What can he do more than this? The answer will depend upon his definition of Literature and upon the service he would ask if it were at his command.

When Matthew Arnold defined Culture, he wrote that it was acquaintance with the best that has been known and said in the world, and thus with the history of the human spirit. Those words are as comprehensive as they are simple. They assure us that the record of the best goes down deep, reaches up high and spreads with a wide sympathy. Let us take an illustration at which the reader will at first incline to smile. Is Robinson Crusoe literature? Yes. It has maintained itself in the reading of uncounted children aged from six to sixty because in the simplest and most lucid speech it tells the story of a poor man fulfilling the command of Genesis; alone with his own hands subduing his little world and in the process, as the French say, "making his soul." It goes down deep; it reaches high and wide; and it takes account of the human spirit. "The surge and thunder" of the Odyssey have a like effect and if objection is made that all this has very little relation to actual life, I should answer that when Stanley, the explorer, was debating with himself in mid-Africa the almost desperate chances of attempting a march to the Atlantic, he happened to read Tennyson's *Ulysses,* took the plunge and opened a path across the continent.

I

If any reader presses the question as to what accrues to a preacher and pastor from familiarity with literature, I should answer that it will increase his magnitude. That mouth-filling word is used because it expresses what the merely professional man—doctor, lawyer, clergyman or author—generally lacks. It is exactly the word that so intelligent and informed a critic as Mr. George Sampson applied the other day to Sir Walter Scott. I felt its cogency this summer in rereading *Vanity Fair* in regard to Thackeray. I feel its presence and its lack in contrasting the self-respecting poor in Dickens with the sex-ridden puppets of Mr. Theodore Dreiser. Mr. Dreiser was an able man who knew the world of the traveling salesman and the women he beguiled better than most men; but, as St. Paul told the Galatians about a group of people who thought themselves to be something, he adds nothing to me in conference. We want writers who add to us in conference because they have magnitude.

What can they add? Prudence for one thing—a prudence that will keep us from adorning public addresses with "elegant extracts" of second-rate poetry, and will forbid the interlarding public prayers with passages from mediocre hymns. I do not mean to be dogmatic. A line of poetry may help a sermon pronouncedly; but the line is generally better than the stanza and a single stanza is almost always better than two. A little knowledge used for display in this field is a very dangerous

thing; but a deep love of language backed by wide reading will teach the unmistakable power of simplicity.

Consider for a moment the force of the monosyllable dropping from the pen of genius. The first eight verses of the second chapter of II Kings illustrate this. Elijah and Elisha walk for the last time together toward Jordan and final separation. The sons of the prophets ask Elisha, "Knowest thou not that the Lord will take away thy master from thy head today?" He answers, "Yea, I know it; hold ye your peace." So they went to Bethel . . . So they came to Jericho. Elisha still refuses to turn back and the chronicler says laconically, "So they two went on." The simple single words fall in repetition like the tolling of a solemn bell and take strong hold on memory. A quite different illustration is afforded by the threat of Apollyon, astride the narrow path through the Valley of the Shadow, to Christian seeking to pass by. "I swear by my infernal den that thou shalt go no further; here will I spill thy soul." It is to be noted that in ironic mood Bunyan could still use terse speech, as when Mr. Talkative appears. "He was a tall man and something more comely at a distance than at hand."

Among the poets Henry Vaughan stands out with a pre-eminence as modest as it is memorable for this same mastery of the brief and telling word. I hope it is not necessary to introduce this gifted Welsh physician of the seventeenth century. His life was not greatly eventful; but his memory is green with every understanding reader who has learned even the two brief poems beginning

"They are all gone into the world of light"

and

"My Soul, there is a countrie" . . .

The latter poem has just over one hundred words, more than eighty of which are monosyllables and fifteen of the remainder dissyllables. It is a wonder of graceful and appealing frugality. Of course these words are written for understanding eyes. There is no more intrinsic virtue in using words of one syllable than in writing Basic English; but the gift of uttering large truth in brief and telling phrase is of great price. It not only helps us to be understood; it helps us to be remembered; and it fends off sentimentality.

II

If this were an essay on the rhetoric of the pulpit I should interject a plea here for an avoidance of newspaper English and the grammar of the gutter. I have heard an intelligent and well-educated preacher say, "I was going some place," quite ignoring the perfectly adequate adverb "somewhere" and leaving the poor word "place" forlorn of any grammatical relation. Had he been asked to parse it he possibly would have replied that he had never been taught to parse, that he held the rules of grammar in very light esteem and that such a locution at worst is but a flea-bite on the body of public speech. It may be, but he needs to be reminded that modern science has shown that flea-bites often issue finally in epidemics. The fact that Mr. Eugene O'Neill in *Mourning Becomes Electra* makes a cultivated young woman of the Civil War period say, "Oh, mother, you wouldn't be that cruel," simply shows that the playwright did not know or failed to remember that English speech of that date had a perfectly good word "so" to qualify an adjective. Our language will be poorer and our public speech feebler if we lose such words and fancy that anything will do. This is but a parenthesis, but it will suggest how distinctly the pulpit suffers and inflicts suffering unless we pay a decent respect to our Mother Tongue.

Acquaintance with the best that has been thought and said also serves as a balance amid modern excitements that often drive timid souls to the verge of hysteria. Alas that the agitation of the people should sometimes be enhanced by

hysteria in the pulpit. How often after the First World War did both pulpit and press proclaim that another would wipe out civilization. Another came, far more disastrous; and civilization endures—in much fear and agitation to be sure, but with a fundamental soundness that promises a long and sounder life. The faith in freedom under law which lives today among English-speaking people around the world is, I believe, far better buttressed than it was when England wondered in 1805 whether Napoleon would cross the Channel this week or next; and he who reads the chronicle of that hectic time must feel it to be so.

III

So too in the realm of science, physical, mental and moral. I cannot stop to enlarge upon this but may be permitted to note the place given to the unconscious self in modern psychology. Freud, Adler and Jung are names to conjure with and are rightly significant, though the influence of Freud has too often been besotted by sex. Sex has rightfully a large place in the conscious and subconscious life of man. But it is not everything nor is it always a principal thing. Consider what Shakespeare knew when he portrayed Lady Macbeth. She was a bold, bad woman, resolute and brave in carrying out a great design. Early in the play she is in conference with her husband who has just murdered Duncan. Suddenly there is knocking at the gate. The man starts in conscience-smitten alarm. The woman keeps her apparent calm. With a stroke of genius Shakespeare shows that there was really no cause for alarm. The knock was simply because some one wished to enter. So the great play moves on its path of tragedy. Then in the fifth act Lady Macbeth walks in her self-accusing sleep, wondering if all the perfumes of Arabia can sweeten her bloody hand; when suddenly she hears again that knocking at the gate—the knocking heard so calmly at the first, that lay so quietly in the subconscious through excursions and alarms, only to raise its head in inevitable conviction finally. Every minister who is at home in the world's best literature or among his own people has evidence of the place of the subconscious and the part it plays in life.

In quoting significant passages of prose or poetry the effect is often spoiled if the setting of a quotation is forgotten; and here some knowledge of literature helps. I doubt if any well-known lines of poetry have been more ignorantly repeated than those of Pippa's song,

"God's in His heaven;
All's right with the world."

Even so highly intelligent a man as the English poet, Mr. Sassoon, cited them to a friend of mine on a transatlantic steamer a few years ago as suggesting Browning's inclusive optimism. What are the facts? A little working girl on the fair morning of her annual holiday sings this song inspired by the beauty of the world as she sits on the step of the shrub-house of an estate. The song floats through the window and into the ears of an adulteress and her paramour who have just murdered the former's husband. As in Macbeth, the man is smitten by the words, "God's in His heaven," cries he; "do you hear that!" The woman bears it brazenly; and the great conflict between good and evil moves on.

IV

R. L. Stevenson speaks somewhere of crouching on a dull day beside the mouse-hole of his constructive faculties sure that an idea lurks within and hoping that it will peer out far enough to be captured and put on paper. Most ministers know very well what he means. A love of good literature and a memory filled with it helps again. It is not that a man desires to put down another man's thought; it is that intellectual contact with another man's thought may start his own thinking as, to change the figure, water poured down a pump will encourage the dry valves to suck up water for themselves. In con-

versation with Woodrow Wilson once I quoted this saying of Stevenson. He recognized the experience and admitted the help that two men gave him. They were Edmund Burke and Walter Bagehot. It may have been when Burke reminded him that "intemperate minds cannot be free" —a lesson that every public man needs to learn. It may have been when Bagehot, a banker, editor and economist as well as master of one of the clearest of literary styles, characterized the early reviewers of the *Edinburgh Review.* A reading of the first volume of his *Literary Studies* will illustrate what this essay is trying to say; and his clearness, cogency and moral sense are exactly the qualities that characterized the thought and words of Mr. Wilson.

Something ought to be said too of the value to the Christian preacher of a certain type of writing which sets forth doubt or actual dogmatic unbelief. James Thomson's "City of Dreadful Night" is a fine illustration of the latter type; a brilliant *reductio ad absurdum* of outspoken atheism, not much read today. On the other hand, "The Great Misgiving" by William Watson pictures the natural history of doubt face to face with death. Its concluding stanzas run:

And ah, to know not, while with friends I sit,
And while the purple joy is passed about,
Whether 'tis ampler day divinelier lit
Or homeless night without;

And whether, stepping forth, my soul shall see
New prospects, or fall sheer—a blinded thing!
There is, O grave, thy hourly victory,
And there, O death, thy sting.

V

In closing permit me to present a group of men of magnitude, each with a characteristic word of his own. I should hesitate to include St. Augustine's famous sentence, so well known is it, were it not so generally misquoted. "Thou hast made us for Thyself and our heart is restless till it rest in Thee." (The Latin is *cor est nostrum,* but men persist in quoting it "our hearts are restless until" . . . which spoils both the words and the rhythm.) Listen to Cardinal Newman meditating "Sheep are defenceless creatures; wolves are strong and fierce. Yet the wolves go hungry and the sheep are fed." Read once more the concluding paragraph of "Middlemarch" and see how close George Eliot was to the Kingdom of Heaven. Listen to George Meredith, breaking for a moment the bonds of his absurd preciosity, to speak quite simply of prayer; "This is the worth of prayer, my Beauchamp, that it makes us flexible to change" —a very profound truth. Or go up to London with Sir Austin Feverel to visit two old friends who had sown abundant wild oats in their youth. They seemed none the worse for it. Yet as he journeyed home Sir Austin remembered that one was surrounded by a group of consumptive daughters while over the shoulder of the other there leered the face of a half-imbecile son.

Let us hear the conclusion of the matter, and let it be in the words of Horace Bushnell, characteristically clear and incisive: "Low grades of being want low objects; but the want of man is God."

An Experience of Living in Britain This Year

The Rev. Russell J. Clinchy

Minister in The Center Church, Hartford, Connecticut

IT was the evening of April 30, and we had just arrived at the Waverley Station in Edinburgh. The temperature was 42, and a Scottish haar, a heavy fog, enveloped the city, making even grayer still the gray granite of the buildings. We had ridden all day in "The Flying Scotsman" from London in coaches in which there was no heat any more than there had been through all the winter months on the railroads, and all of us had worn sweaters and our winter overcoats during the whole day. As the train brought us past Arthur's Seat we could see the mist hovering around it and blotting out the summit, and as we passed the street crossings the people were hurrying home with the collars of their coats turned up and buttoned close against the damp of the evening. "This," we said, "is how the people will feel when we meet them."

But on the station platform there was a committee of welcome to greet a minister and his wife who had come from America to live with them. There were eager faces with warm smiles; gripping handshakes for the minister; huge bunches of colorful flowers placed in the arms of the minister's wife; and words of welcome. The mist seemed to have disappeared completely.

An elderly gentleman rode up with me in the taxi to the manse. A few months later I was to be with him as Edinburgh University gave him one of the rare and prized Doctor of Divinity degrees, but I did not know that then. "I suppose," he asked, "that you have heard dreadful reports about us?"

"Yes," I answered, "we have been told of how hard life has been for you and how terrible the Winter has been."

And then there came that quiet, delightful smile which I learned to know so well, and he said—

"Oh, we are not so badly off. We get enough to eat, and we have kept well, and I'm sure we are going to pull through."

We went on to live there almost five months, and now as I look back upon the days I think those words summed up the spirit and mind of Britain better than any other words of my own. They did not disavow the cold, the monotonous food, the lack of comforts, nor the austerity of daily life. But they show a way of life that rises above all those and holds to an inner spirit which will conquer over them.

* * *

We went to Edinburgh last April for an exchange of pastorates for five months with the Rev. Harold G. Newsham, minister of the Morningside Congregational Church. The people of that church, and the people of the Center Church in Hartford concurred in this plan, and so the two ministers and their families lived in each other's manse and took over the work of each other's church.

We lived there as the people of Scotland live. We got our ration books; we learned that no fuel could be used to heat a house at that period; we stood in queues for everything from getting on the tramcars to buying things in stores; and, like all the other people of Scotland, we longed for things that might have made life more comfortable, but did not have them. What we experienced were the things by which men live—friendship, work, hours of enchanting joy in companionship and travel, worship, and a heartwarming cause of

understanding appreciation among people of two nations. From the months of such an experience we received very definite and lasting impressions, and it is of those that I would speak.

* * *

One evening I was sitting after dinner with a British business man who is keenly aware of the movements of the times. We talked of many things, and then, with a whimsical smile, he said, "Sometimes I think I shall chuck all this. I have picked two places I may go to. One is Northern Arabia, and the other is Tibet."

He saw the look of consternation on my face, so he went on with delight. "Yes; you see if I went to Arabia I could be a Mohammedan and kneel on a prayer rug five times a day; and if I went to Tibet I could be a monk in some forlorn monastery. It all would be stark nonsense, but possibly I would be believing in something, and I think that is what I, and my kind, need—faith in something."

He put it in that way of fantasy, of course, in order to tell me with a smile, and with an exaggeration that would startle me, of that which was a deep yearning within him. What he wanted to say was that many men and women in Britain yearn for something in which they can put their faith.

After a long period here I think that is a truer picture of British life than many expect, and it is probably that which most truly characterizes the British mind and spirit today. Socially, nationally, and religiously, they are looking for something in which they can place their faith.

A visitor comes here expecting that, in its social and economic life, the whole nation has put its faith in Socialism, but soon discovers that such is not the truth. Because the Socialists won 393 seats in Parliament while their opponents won only 225, most Americans believe that a great wave of Socialist faith swept Britain. But the fact is that in the number of votes cast the Socialist Labor Party received 11,992,292, while the Conservatives and the Liberals received 12,200,477, a majority of 208,185 for those who voted against Socialism. The country, therefore, in 1945 was almost equally divided in its social and economic thinking, and it is still in that state. The Labor Party won the election because the independent voters from the middle class gave their support to it. Now, two years later, a gradual swing toward the Right is taking place, which, if it is maintained, will return the Conservative Party to power in 1950.

* * *

But the truth is that the people, as a whole, are devoid of any great conviction regarding the program and destiny of their political course. Those who support Socialism see that life is harder and less hopeful even under two years of increasing nationalization, and with complete control by, and for, labor; they also must look across at Europe, where almost every government is Socialist, and see there practically chaos and lack of hope, while they watch a capitalist America show the only signs of order and creative ability. Life for the workers is harder and more austere, with signs of even greater withdrawal of comforts, and this outlook prevents any Socialist in Britain from being supremely confident concerning his faith in a socialist future.

But, on the other hand, the Conservatives and Liberals possess no attractive program of action which has been able to convince people or inspire them with faith. The Conservative, Churchill, is still the only political leader who can stir the British people by his speech, but, just as there is no inspiring Labor leadership, there is no one else the Conservatives have but Churchill. They have just produced "An Industrial Charter," but it has not "caught on." The Liberals are convinced that Socialism will destroy the productive life of British society, but they do not possess such a faith in Liberalism that they can produce leaders, men and women who can lift up the minds and hearts of the British people to splen-

did visions and majestic purposes for a free society, and they cannot forge such a faith by themselves.

But, like my friend, the responsible men and women of all parties, and of all classes, are seeking a renewal of that faith in the free institutions of man which will produce a new British venture of progress and freedom.

In the national realm one finds the same situation. It is difficult for Americans to understand the experience through which the British people have recently passed for there is nothing comparable to it in our own history.

* * *

Since the Elizabethan age, which is the time of the whole of our history since the landing of the Pilgrims, the British have been advancing across the lands of the world, with a constantly increasing credit balance in their finances, becoming thereby the directing power among the nations of the world. Then, in the six years between 1939 and 1945, they went through a war which, even though they were partners on the winning side, changed them from a creditor to a debtor nation; from a nation independent of all others to one dependent upon another; from a country which loaned money to others to one which has actually existed for two years on the dollars of a loan from America. Within five years its status changed from that of the predominant nation to that of one of the three great powers, while the predominance of national power was transferred across the Atlantic to America, a nation which only 171 years ago was one of its colonies.

Americans can probably understand the state of mind of the British people only if they think of an American business man who was a successful leader in industry before the depression—independent, solvent and secure—and then in a few years was a debtor. He was the same man, but a man who had become the victim of circumstances beyond his control. If that man also had to go through the process of watching a young man take over his place he would have to undergo a whole new change in his outlook, and would have to rediscover a faith in himself and his future.

In many ways, that is the position of the British people today, and why it is they are seeking for a new faith in their national meaning. They are the same people they were before 1939, those who held the flaming sword with such a valiant heart for six years as did the angel before the Garden of Eden in the Genesis story, but their position in the world is different. What, now, is their national meaning and their national destiny? They cannot answer that until they possess a reoriented faith, and that is why they are people seeking a faith.

* * *

It would be obvious, because of all this, that there would be an effect upon their religious life, and one discovers this very definitely. It is true that outward manifestation is no true index of the measure of religious faith and devotion, and yet all devotion must be expressed, and church attendance and the observance of the sacraments must be an indication of the health or illness of the religious life of a people. Dr. Bell, the Bishop of Chichester, said recently that it was his opinion that only 13 per cent of the people of Britain were sustaining and devoted members of all branches of the Christian Church. There is no other churchman who seriously disputes that opinion.

The basis for such an appraisal of the status of religion in Britain is found in a most interesting report made by Mass Observation, the Gallup Poll type of inquiry in Britain, and published in a recent volume called "Puzzled People." This was a survey made of a London suburb. This report stated that 61 per cent of the people said that they never go to church, and if those are added who said they have not gone in the last six months the figure rises to 72 per cent. The report states that "the most we can deduce is, that at

the very outside, about one person in ten in this area goes to church fairly regularly." Then it adds "A rough figure, derived, firstly, from regular church going, and, secondly, from the possession of a minimum of clear orthodox views, is that 10 per cent of the people go regularly to church. And that may well be an overestimate because of the general human tendency to say the orthodox thing, if you know it and if your personal views are not pronounced."

* * *

The serious part of the report is not that there are so few who pay any attention to the church but, rather, that the 85 per cent who are outside of the church have not replaced the faith provided by the churches with any other which can give meaning and value to their lives.

This is the crux of the matter for Britain. No one would say that devotion to the church is the sole criterion of spiritual faith, but there is no one who will suggest that a better and more creative faith than the Christian faith of the churches has taken possession of the British spirit. The fact is that no other commensurate faith has taken its place and so there is a vacuum formed by apathy, disinterestedness, and a preoccupation with activities of the secular life.

The possibility of a rise of despair about the future of Britain, because of a lack of faith in the spiritual interpretation of life, is the crisis of Britain, and the restoration of a great faith in the meaning of life as the gift of God is the necessity the British people face. There is a crying need for more adequate spiritual leadership. Archbishop Temple would have been the leader in the restoration of a vital religious faith, but William Temple has gone, and there is no one as yet who can possibly fill his place. But such leaders will come. The people who produced Tyndale, Bunyan, Milton, Wesley, Newman, Kingsley, Horne, Robertson and Temple, will in our time, and in the generations to come, produce men of like mind and spirit and power, and the devotion to the Christian faith will rise once more in Britain with renewed glory.

* * *

In the economic and social areas the blow fell upon the British people in the late summer. The nation had not been so shaken and chastened since the time of the Battle of Britain as the Prime Minister told the people that the grave moment of their economic crisis had arrived.

The immediate announcement was that of a cut in the import of food of fifty million dollars a month; a ban on the use of gasoline for all personal use; a reduction in the import of timber and newsprint; a cut in the allowance travelers could take from the country to $125, and a cut of 75 per cent in the import of American films; a decrease in the use of coal and electricity for heating purposes, and a 10-per-cent reduction in accommodations for railway travel. These new restrictions, added to those already in force, create a greater austerity of life than Britons have ever before known. What is the cause of such an economic situation?

There are four reasons which were given by the Chancellor of the Exchequer.

First, there is the vast loss of British resources which were provided for the winning of the war. For a year and a half after the fall of France, Britain carried the burden of the war against Germany, and by that single-handed stand she held back Germany until America came in with its tremendous production, military strength, and lend-lease program to provide the margin for victory.

Besides this, Britain suffered the loss of uncountable property, factories and homes through the German bombing; also through the sinking of over 3400 boats, three-quarters of her merchant shipping, by submarines. The total cost of the war to Britain can probably never be computed.

Second, there has been the rise in the cost of the things Britain has imported. Roughly, it may be said that the cost of American goods, which the dollars of the American loan are buying, has increased 45 per cent since the loan was made, and it has increased 20 per cent during the past year. The dollars have gone faster than was expected.

Third, there has been a setback in the hopes of the British effort to export a great quantity of goods. Due to the excessive winter weather, the worst winter since 1895, and to the floods which followed, almost all the factories had to be closed for part of the time, and the loss of export income for 1947 has been 800 million dollars.

Fourth, there has been a constant decrease in the number of dollars held by the countries of the world. The measure of this may be found in the fact that the United States is exporting 21 billion dollars of goods a year, while it is importing goods worth only 8 billions. This means that it costs the countries of the world 13 billions of dollars a year in their trade with America, and so their supply of dollars almost dwindles to nothing.

This is the presentation made by Mr. Attlee and Mr. Dalton, and which no one contradicts. These are the facts which receive the consent of all parties.

The Conservatives and the Liberals have pointed to another part of the picture not presented by the Labor Government. Sir John Anderson admitted that there were factors for which the government was not responsible, but said that there is a great deal for which the Socialist Government is responsible, and that their party measures have aggravated the situation. In support of this indictment he cited a long and weighty array of facts.

These facts are the accusations of the opposition parties to the charge of incompetence, and a wrong program, of the Socialist government; but, even as no one has contradicted the economic facts put forward by the government as an explanation of the crisis, so no responsible government official has contradicted these charges.

It seems undoubtedly true that both sets of factors are in the picture—the economic conditions over which no British government would have had any control, and the aggravation of those conditions by the imposition of Socialist theories when what was needed was the use of every productive effort of the nation without reference to social theory, and a call for that kind of sacrifice which saved the nation in 1941, instead of grants and benefits to enhance the popularity of a party.

Americans, who are being asked to help in this situation, will be concerned with these phases of governmental action. But we must take the long view. The facts of economic life are being recognized by the responsible leaders of the Labor Party. Parliament has adjourned, and only coal and transport have been nationalized. The proposals of Mr. Attlee for meeting the crisis are those which would be suggested by any intelligent and liberal American, and have the support of the responsible Conservative leaders.

The understanding sympathy of all Americans is needed now. We can first remove the restrictions on the use of the American loan, which insists that Britain spend the dollars on American goods no matter what the price.

And then we can support the Marshall plan for American cooperation with the European nations which have voted to cooperate with us in working out their salvation by accepting our help in the measure of their own responsibility.

Every American should realize that this is the one hope of maintaining societies of free people in Europe. The names of those sixteen nations which voted to join the Paris conference of those who would cooperate with us should be in the forefront of every American's mind. They, with us, are the bastions of freedom in the world today, and Britain is the cornerstone of their economic recovery and capacity.

The best and the noblest of British life, of all classes, are determined to make the great effort that is required to arrest and turn the tide of the economic situation, and to act with responsibility and with faith. But, as the *Spectator* said, "Only America can change it for good. They can do it, and if past experience is any guide, they will."

That is the confidence men of intelligence and good will in Britain place in America today, a confidence born of a universal appreciation of America which is greater in measure than at any time in our generation.

* * *

The kindness and warmth of the reception which the Scottish people gave to an American minister and his wife who came to sojourn among them in a pastoral relationship exceeded our greatest hopes and expectations. They not only opened their church but also their homes, where at teas and suppers they spread before their guests a two or three days' supply of rations that their hospitality might be as gracious as possible. Then, around a fireside in which there was no fire, there would be the conversation of friends about the ways of life on both sides of the Atlantic. They used their restricted amount of gasoline to take us through the lovely ways of the Border, Fife, Perth and the great industrial areas of Lanarkshire. There were invitations to meet with ministers, the faculties of divinity colleges, and associations of business men. Shopkeepers tried to make sure that an American minister's wife, who was learning the ways of a Scottish housewife, should have every consideration as she came for rations. The Lord Mayor made it possible for the American guests to be present at the granting of the Freedom of the City to the Princess, and then to the Royal Garden Party at Holyrood Palace, so that all the splendor of British life could also be known and appreciated.

And the foundation of it all was the services of worship on the Scottish Sabbath Day in the church set amongst the homes of kindly people just beyond the ancient Castle. There even Congregationalists sang a Psalm from the Psalter; the people opened their Bibles when the minister announced the scripture, following the words with him; a sense of reverence and awe rested upon the silences of the Sabbath Day as though the years of plain living, high thinking, and an abiding trust in the providence of God were touching us as softly as the strains of light falling through the gray skies, bidding us all remember,

> Aye, His mercies shall endure,
> Ever faithful, ever sure.

More and more, such an experience should be the privilege of an increasing number of ministers of both lands, and every one who holds the memories of such days within his life will be forever grateful to the mercies of God.

NATIONAL REGISTRATION

There has been a very good response to the request for information from ministers for the National Registration. There are, however, many who have not yet returned the registration blank.

An additional blank with a memorandum will be sent shortly to all ministers who have not registered. For the sake of all our ministers and for the future welfare of the denomination we hope that all our ministers will care to complete their registration.

A Book on Preaching and One Preacher

The Rev. John Clarence Petrie
Houston, Texas

ONCE I asked a class of Benedictine nuns whom I was teaching if they thought a Catholic could learn anything in religion from a Protestant. They were rather doubtful until I reminded them that Mgr. Peter Guilday had told a group of Catholics in New York of how popular *Pilgrim's Progress* used to be with Catholics, and how its popularity should be revived. Now I have come to ask an even bolder question, Can a Unitarian learn anything from a non-Unitarian, specifically from one so benighted as a Lutheran? For be it known that in my experience Roman Catholics are modesty and reticence incarnate compared with the self-complacence of Unitarians. Well, the question was answered for me this past summer when for the second consecutive time I occupied the parsonage of a Congregational minister while he hied himself off to what he thought would be a cooler place.

The Lutheran who taught me not only something but a great deal was Paul Scherer. I was trapped into reading him by a process of easy degrees to soften the impact. In the first place I discovered he had been preaching occasionally in a Unitarian church in Germantown, Pa. A letter to the minister of the parish informed me that Scherer's sermons were magnificent. Next I rode on a train from Albany to Boston beside Albert Buckner Coe, liberal Congregational parson from Oak Park, Illinois, and when the talk fell upon Scherer the report corroborated Germantown. By then I was about ready for the ordeal. With only a slight trembling I went to the Old Corner Book Store and bought a copy of *For We Have This Treasure,* Yale Lectures on preaching for 1943.

Arrived at my summer charge I began dipping gingerly into the small volume. I had set myself the task of rereading *Brothers Karamozov* and doing the one-volume edition of Toynbee's *Study of History.* Scherer had to fill in at spare moments—and not at the beach either, for there I had the Expositors' volumes on Jeremiah. But before long I discovered myself neglecting other reading, so fascinating did I find this preacher's lectures to would-be preachers. I was amazed at the man's saturation in Pauline language (via Moffatt), still more at the way he brought in quotations from the Apostle to show how pat his solutions are still in 1947.

My mind ran back to the sneers of Charles Edwards Park in a pamphlet recently put out by the American Unitarian Association, sneers at the expense of Paul as cheap as his dismissal of the Apostle's Creed by saying it omitted the whole life of Jesus between His birth and death. Scherer puts Paul at a time very much like ours and then tells the young theologs that their job in life will be to interpret a dying era to itself in terms of the experience of the Damascus Road and what followed. That age was one, says Scherer, in which, "Having willed for their hunger nothing but bread, men brought upon themselves famine and death." That was written in 1943. If true then how much more so in the fall of 1947. But the modern preacher must go into such a world just as the Apostle did convinced "that the world's resources were played out and God's were not."

I

To the Humanists Scherer points out that man "can be understood only in that

frame of reference which is God." And God in Christ! Yes, Channing would have agreed to that. That few Unitarians can accept it today is perhaps best proof that though the Trinity makes difficult metaphysics, without the doctrine men soon lose hold on Christ. But preachers must be more than preachers. They must be adventurers in the work of prayer and pastors of souls. He makes us all aware of the fact that we do not find God ourselves and therefore do not teach and lead our people to Him. He reminds us that we waste much of our pastoral visiting in trivialities.

Scherer is not much for asceticism and what is known as heroic virtue. He cannot feel comfortable when he reads of men who testify to praying all night long. And he is aware of the working of the law of compensation with many a rigid moralist. My own memory brought up the example of a pastor's clinched teeth when one of his curates strayed from the path. "I'll crucify him!" he snarled. Naturally there are ways of acting and talking closed to God's man but, after all, ordination does not make us stained-glass saints. Nor would our people have it so. And when we are highly praised he tells us not hypocritically to pretend we are not pleased; rather we must not seek their praise but God's; and when we have done our best and men praise us for it we should give Him the glory.

The book is lighted up with many an occasion for chuckling at the thought of how the listeners at the lectures must have roared with laughter. Little jabs at our clerical foibles which do us good. There was the parson who used to write only half his sermon and leave the other half for God. His listeners remarked how much better his part was than the Lord's. The little dig that having worked the first four days on our sermon we sleep on it—in bed! And the reminder that one of a wife's best functions is to listen to her husband's sermon and make her suggestions on Friday night so that he can correct it on Saturday in the light of her remarks.

II

Six days to write a sermon? That is Scherer's prescription. He revolutionized my summer vacation. The years before I pulled one from the barrel on Saturday night, recalled its main points, jotted down a few notes, and then going over it again before service on Sunday I had performed a task without overmuch effort. But when I got into Scherer's chapter on know-how I found myself at the other parson's desk early Monday morning making notes for next Sunday's sermon. A whole series on the Problem of Evil was written that way. I had preached on it before—as who has not? There were the myths of Genesis and Pandora's Box; there was Job; there was the usual philosophical approach. But under the influence of this book Job took on new meaning and St. Paul began creeping in at all sorts of corners. Only once did I find myself arguing, trying the *quod erat demonstrandum*. I was visualizing to myself and trying to pass the vision on.

Oh yes, and my whole attitude toward Sunday changed. It was the day for which I was ordained. At the hymn before the sermon I heard myself whispering, "This is where I come into my own." And I stepped toward the pulpit as though it were a throne.

Where does Scherer get his material? From the lessons, Epistles, and Gospels of the Christian Year as set forth in his Lutheran liturgy. For a quarter century he has never had to read books or the newspaper to find topics. His church has provided his subjects for him. And should I who read the daily offices of Morning and Evening Prayer from the Episcopal liturgy find myself wondering, "What shall I preach about next Sunday?"

III

How did it work as far as the people were concerned? The attendance was excellent. On my last night the clerk made a little talk thanking my wife and me for what we had done, hoping we would re-

turn another summer. They had all decided, he said, that their church had the two best preachers in the country, their regular pastor and their summer supply. I hated having to share with the other man—but then he is a pretty fine preacher. So maybe what Scherer did was lift me to the other man's level.

Oh yes, I read the other books. But now they are put away. But Paul Scherer's is beside my bed. It has been read, marked, learned, and inwardly digested.

Thoughts of a Pastor, When Moving

The Rev. Lionel A. Whiston
Wrentham, Mass.

A SENSE of gratitude outweighs everything else as this pastor moves to a new field of work. He thinks of the deep shared experiences where he has had the priceless privilege of going through the valleys of sickness, sorrow, and death with men and women; of preparing people for baptism, for church membership, and for marriage; the conferences with youth bound for the armed services or for college; the happy homes that would have been broken save for God's grace ministering through him. He recalls changed lives—awkward youth becoming radiant; selfish and stubborn people becoming deeply loving and tender; fearful businessmen launching new enterprises with higher faith; men and women, once self-centered and proud, now serving God and His Church and winning others to serve Him. Countless people pass in review before his mind. He calls them each by name in his heart, and he thanks God for the unspeakable privilege of meeting the deeper needs of men and women, and of being used by God to change the direction of their living. This sense of gratitude is first and last in his heart, and, as he leaves his old pastorate, everything else is completely overshadowed by it.

I

He also is humbled before his God, knowing that he might have done better. As he takes stock of his work, the Church that he is leaving, and of his own heart, he is moved to ask the Heavenly Father's forgiveness for not having been a better son. He feels the warm affection of the people whom he is leaving behind. He senses that they love him even more than he realized. Why has he not capitalized on this love to a greater extent for the Church, and for God? Was he afraid he might offend, or did he, unconsciously perhaps, want people to love him, and thus he lacked the courage to challenge them to a higher devotion and to greater sacrifice for Jesus Christ? Because of years of genuine friendship, he loved them, and they him; therefore he had earned the right to speak of the intimate things of life, challenging them to deeper commitments to the Master. This he has not done as often as he might have done.

At the end of nearly twenty years' ministry in this church he looks back and sees that his pastorate might have been more effective if, when he first came to it, he had outlined a long-range plan. Suppose he had worked out with his leaders a ten- or fifteen-year plan of property improvement, of pulpit education, and of spiritual advancement. Many a minister is kept from such a program by the thought that he may not stay for so long a period. But what of that? If he and a group of laymen work out a tentative plan, more will be accomplished with it than without it,

whatever the length of the pastorate. Moreover, a successor will have something to inherit, and to improve upon.

II

As he is leaving, this pastor is asking himself: "What have my people learned through my score of years of preaching? To be sure they have learned something of the spirit of Christ, and have caught something of the Pastor's spirit—but what of the content of his preaching? How have they been fed? What are the permanent contributions to the spiritual knowledge of this congregation? It is said that Robert W. Dale used to give to his Birmingham congregations series of sermons —ten or twenty in a series!—on the books of the Bible. For twelve Sundays he would camp in the heart of Ephesians, pouring forth great and abiding truths in simple language. When he had completed the series his congregations were well acquainted with Paul's letter to the Ephesian church and of its majestic contents.

This pastor has come to a new parish, smaller in membership and in salary, but he has neither a sense of stepping down nor of stepping aside. He is stepping on. He is where God wants him to be. It must be confessed that he had much inner pride of ambition and of professional standing to overcome before accepting the call to a smaller church. It was a struggle, but the victory is complete and he is thrillingly happy in the new pastorate. These are some of his resolves which he is already putting into practice:

To work out a long-range program of material and spiritual advance.

To get ten men to work rather than to do ten men's work.

To provide real spiritual food through his preaching. To make some of the great books of the Bible live again for his people.

To relate people more to one another and not so much to himself.

Above all, to relate men and women to God, through Jesus Christ, and so to lead and train them in personal devotion and private living, that they will keep that relationship alive by means of their own initiative and by the warmth of the Church fellowship.

III

Thirty years in the pastorate have impressed this minister with the amazing power of LOVE. The love of God flowing through man draws, heals, awakens, unifies, and challenges. Love is, for the minister, supreme and central. Love reveals the infinite worth in people. When we love them deeply enough, we can use drastic surgery in character building, and we can, again and again, witness miracles of physical healing, mental quickening, and spiritual transformation. The command of our Master is to love as He loved. To love parishioners like this, to quicken and glow when they approach—this is joy, this is power, this is THE MINISTRY.

Concerning "M.Q.s"

THERE is one history still to be written for which apparently there are not even preliminary sketches, namely, "The History of Capital Letters." The dictionary says that a capital letter "is distinguished from the corresponding small (lower-case) letters of a font of type or style of writing by greater height and usually different form." The dictionary also indicates covering rules for their employment: for the first word of a sentence, a question, a complete line of verse, proper names and adjectives, titles of honor, etc. All of which leaves seemingly unanswered a question which has long puzzled writers, editors, and proofreaders. When is a name proper enough to rate a capital letter?

They are at least relatively modern. Ancient manuscripts manage very well without them, though in the Missals and Books of Hours or Breviaries, which medieval artists wrought with such loving care in the scriptoria of their monasteries, they are done with a beauty of craftsmanship and color which makes the manuscripts themselves a treasure. Capital letters lend themselves to abstractions, beg many disputed questions, and set apart from common use the otherwise familiar. It makes all the difference in the world whether you write "truth" with the lower-case or a capital T. Gertrude Stein has no use at all for capitals, and Mary Baker Eddy would be lost without them. It is all very curious. We ourselves live in a regime of capital letters written in an array of bewildering sequences. Within the memory of many of us these sequent uses of capital letters to foreshorten the words they stood for were limited, patterned and familiar. USA was the United States of America; MD was a Doctor of Medicine; DD was Doctor of Divinity; and so on and on. The confusing expansion of symbolic, so to speak, initial capitals all in a row dates largely from the First World War, which might now be known as FWW—and was primarily a British contribution. The Second World War, SWW, released a flood of them. Now the newspapers handle them deftly and continuously. One needs a glossary to interpret them and they are already changing. One doubts if *Information Please* or *Dr. IQ* would be equal to identifying them all. They have their day and cease to be.

Naturally the psychologist could not get along without them, and he contributed and popularized I.Q. One's I.Q. is, in substance, the advance report of understudies for the day of judgment about the quantity and quality of one's mentality. At any rate it seems to have the finality of the day of judgment. There you are in intelligence percentages and apparently you can't change the findings. Just how the results are reached, this deponent does not know. Perhaps they divide his age at his nearest birthday by the size of his hat, or some similar procedure. The editor did take an intelligence test once, which he asked an expert to give one of his classes in Auburn Theological Seminary, as a substitute for a mid-term examination. He achieved one of the lowest ratings in the class, and has never been inclined to quarrel with the grading.

But no one yet seems to have done much about M.Q.s, having perhaps no available technique, or else rather a costly lack of concern. There have been inquiries, of course, in the general field and outstanding authorities have presented their conclusions. The Hebrew prophets, for example. They seem to have specialized in the M.Q.s of their own and neighboring peoples, and drawn therefrom far-reaching conclusions, which history in the main has validated. One Amos saw, he believed,

the Lord Eternal standing beside a wall, a plumb line in his hand. "Amos, what do you see?" said the Lord Eternal. "A plumb line," Amos answered. "Well," said the Eternal, "with a plumb line I test my people." And the prophet knew what the plumb line, by which his people were being tested, was; it was their M.Q., though he did not know the word. And it was, he felt, tragically low.

The very structure of their state would fall in, he foresaw, because they sold honest folk for money, trampled the poor into the dust, and profaned the temple of their God. Their M.Q. was deplorable. And the wrath of God played around it like lightning.

Isaiah said very much the same thing about the power-politics of his little kingdom. They were so stupid that the kingdom was like a bulging wall, a breaking down not through external attack but through the tragically low estate of its M.Q. In fact, the Hebrew prophets were almost the first, if not quite the first, to see that M.Q.s are really more fundamental than anything else. They sustain the fabric of society if they are high: they undermine it if they are low. No state or society can be evaluated by its M.Q. alone, but on the other hand it is ignored at social and national peril.

The editor has not read, save in reviews, Arnold Toynbee's monumental study of the rise and fall of civilizations. But it is a vital theme and historians have by no means neglected it. For example, Ferdinand Lot, in his *End of the Antique World and the Beginnings of the Middle Age*. He examines in successive chapters all the conditions by which Rome was undone and the empire grew sick in its body and members. He examines finance, literature, administration, economics, class distinctions. But his most significant conclusion is in the final chapter. The Roman empire decayed through the corruption of public spirit. Not so much the moral license which St. Paul dipped his pen in acid to describe, for there was a reformation in individual morals toward the end of the empire. It was something deeper than that; Lot sums it all up in one phrase—"an enervation of character." In an order ringed by enemies the inner supports and defenses were dissolving. Isaiah's bulging wall again. If one makes the word spacious enough, then, the test of a society or soul is its morality which, says the dictionary, is "the quality of that which conforms to right ideals or principles of human conduct." Or else "morality is concerned with establishing principles of right or wrong in behavior." And M.Q. is the moral quotient of a soul or a state.

Well, "right" and "wrong" are words to be argued about in specific cases. But they always have the last word themselves. "Morality," Bishop Butler said, "is of the nature of things." "The world," another wise man said, "frustrates caprice; it is obdurate against selfishness; it will not satisfy the egotist nor give rest to the evil doer." We may say of morality what the psalmist said of God—it comes to the same thing—"Whither shall I fly from Thy presence?" She does, the poet thought, preserve the stars from wrong; and the most ancient heavens through her are fresh and strong. All this is so generally admitted in many regions of life as to need no elaboration. But the social and political applications of moral sovereignty are confusing and difficult. And the more complex the society, a nation, or a world grows, the more difficult they become. Which brings us back to our own M.Q.s. Our "moral quotients." They are fundamental in human affairs, no doubt of that. They say now in any disputed situation that a "formula" must be found. Some way of reconciling the embattled, some controlling principle or line of action acceptable to all parties concerned. But "moral quotients" are always involved in any set formula, and unless we recognize right, not power-politic rights but ethical rights, as the finally controlling factor, there can be no finality in any formula.

Actually the two quotients I.Q. and M.Q. are one and indivisible. Unless intelligence has a sound moral sense, the higher its quotient the more futile and more perilous it becomes. On the other hand, unless moral zeal is leavened and directed by moral intelligence, it too misses the mark. By this test our social and international I.Q. is also sadly low. It lacks moral vision and moral concern. Nobody much in the variously initialed aggregations of the representatives of powers and interests seems to be asking, "Is this or that right?" Though almost every other conceivable question is asked.

No one, whose I.Q. is not minus, would hold that what is right is an easy question to answer in industry, social relations, or international affairs. The full and creative answer needs a wisdom we have not yet begun to possess, and a devotion we are reluctant to give. But we are not very likely to find the answers unless we ask the questions; they at least face us in the right direction. The attempt to resolve militant issues in moral terms might prove to be statesmanship of the highest order, and deliver us from current and costly stupidities. The litanies, which Emerson says, came "like the volcano's tongue of flame, up from the burning core below," seek pardon for many sins and deliverance from many perils, but no one of them prays—"From all our stupidities; good Lord, deliver us." They should be the Lord's concern, for the most and most grievous of them are fundamentally our own deficient reactions and relations to the moral law.

It would seem to be the province of the Church to look after our M.Q.s and to leaven, so to speak, our I.Q.s with more saving power. There are various approaches, all of which might make good preaching. As for example: that righteousness is perhaps the only permanent in fleeting and dissolving order; that goodness is always more simple than badness; that without moral vision a people perish; that moral power has in the long last a sovereignty to wear down all opposition, and so on and on.

The Bible is a great help in that kind of preaching. Its wisdom is a moral wisdom, its vision a moral vision. Its moral wisdom may be much entangled in ancient recitals, but in some true sense the thought is there, from the first chapter of Genesis to the last chapter of Revelation. And it keeps growing. There is increasing clarity in moral vision which, in the very dawn of it, touches the old legendary recitals and grows to more than noontide splendor in the way and truth and life of Jesus Christ. The spokesman for THE CHRISTIAN ORDER may at least urge all this upon a time for which in vast and strategic reasons duty, conscience, righteousness seem almost forgotten words. They have by no means abdicated.

It has been held in rather high quarters that nations in their sovereign capacity are not subject to the generally accepted moral laws, being a law unto themselves. This has not hitherto so much absolved nations for their sins of omission and commission of power and policy, as to leave them quite free to do anything which, in the language of the street, they can get away with, though they may play lip service to the moral order by investing quite immoral things with moral sanctions. Historic examples of this do not need here to be cited. The consequences of such attitude do not need to be cited either. They have often been slow enough in arriving, but they have arrived with a terrible finality. The rather new principle of war-guilt, which the judges have begun to make juridical, seems as yet to apply only to the defeated, though it is a principle of enormous potentiality. And history may finally demonstrate that it applies equally to the victorious.

All of which comes to this: that moral intelligence is about the only kind of intelligence which really counts; that there are considerable regions of human relationship upon which it has not as yet sufficiently been brought to bear, and that its

cultivation is one of the mandates of the Christian Church, one of whose responsibilities is certainly the M.Q. of a Christian society. There seems no other agency properly equipped with that task. How much time it will take, and how much wisdom, needs no saying—but time is running out.

It will be November before this is read —if and as—but it has been written from day to day in a world of October beauty beyond an artist's painting. Isaiah never saw the colors of a maple tree flaunting its autumnal banners, crimson and gold, nor the fugitive splendor of wayside growths, nor the purple-hued aster, nor the pale gold of the salt marshes, nor the blue haze across the hills, or else he would have found another meaning in our fading as a leaf and triumph even in mortality. The brooding peace of it is God's benediction for our restlessness, his comfort for our sorrows and losses. He has made fields and forests his altars, and spread them with the sacrament of beauty.

"Oh, sacrament of summer days,
Oh, last communion in the haze,
Permit a child to join,
Thy sacred emblems to partake,
Thy consecrated bread to break,
Taste thine immortal wine."

FROM the October haze of the Marshfield Hills to 287 Fourth Avenue is no long journey, so the editor came down and shared a meeting of the *Department of the Ministry* under whose authority this QUARTERLY is published. It was the regular fall meeting of the Department, and its fellowship was foregathered from Kansas to Massachusetts—a wise and gracious fellowship whose concern for our ministry is as sincere as it is creative. The agenda were too long here to be digested, but under the deft direction of the Secretary of the Department they were discussed, dismissed, or resolved into future action. The spirit in which it was all done was free Christian fellowship at its best.

The room in which they met is historic in our denominational annals. A record of what has there been considered and decided would be in many ways a history of Congregational Christian procedure for two long generations. A room may be so beautifully haunted by the abiding spirits of the wise and the good that one is sensitive to their unseen presences and shares with them the communion of the saints. That directors' room, 906, has been across the years so blessed and hallowed and its fellowships endure—

"For all thy saints,
Who from their labors rest."

Congregationalism

AS DEFINED BY THE PREFATORY COMMISSION FOR THE 1949 INTERNATIONAL COUNCIL MEETING AT BOURNEMOUTH, ENGLAND, JULY 1947

CONGREGATIONALISM in itself, in its significance for the universal Church and for the political and economic life of the World

A CONGREGATIONAL Church is in principle a covenant fellowship, binding the members to God and to one another through Christ, the Head of the Church.

Richard Mather in the seventeenth century defined a covenant thus: "a solemne and publick promise before the Lord, whereby a company of Christians, called by the power and mercy of God to fellowship with Christ, and by His providence to live together, and by His grace to cleave together in the unitie of faith and brotherly love, and desirous to partake together in all the holy Ordinances of God, doe in confidence of His gracious acceptance in Christ, binde themselves to our Lord and one to another, to walk together by this assistance of His Spirit, in all such wayes of holy worship in Him, and of edification one towards another, as the Gospel of Christ requireth of every Christian Church and the members thereof."

Thus—

(1) While Congregationalists do not require subscription to any man-made creedal statements, they have never differed from other Christian communions in respect of the great doctrines of the Christian faith and have always claimed their place in the witness of the evangelical reformed Churches. At the same time they have stood, and still stand, for religious liberty under the Gospel and in obedience to the Gospel.

(2) The distinctive element in the Congregational polity has been the local church, in which each member has his spiritual responsibility. The purpose of church polity is that Christ, and Christ alone, may rule in His Church. We believe that the instrument whereby Christ rules in the local church is the church meeting at which all the covenant members of the church seek together by prayer and discussion to discover the will of Christ and are guided into a common mind by the Holy Spirit.

(3) Local Congregational Churches have united with other Congregational churches and with other communions for the purpose of wider fellowship and wider service. These wider unions are extensions of the principles of church government and church authority exemplified in the church meeting. It is Christ who rules in His church; therefore to no individuals or courts is given coercive authority in the Church. Where Congregational churches have entered into union with other churches, it has been upon the principle that wider synods and courts of the church should have the same sort of authority as the church meeting; that is, that they should seek to find the will of Christ for His church by prayer and discussion, and being led to a common mind should have the spiritual authority of the church meeting. It is our fundamental principle that in all the organisation of the church at every level, all authority

is spiritual or, as our fathers put it, ministerial, not legalistic, coercive and magisterial. We believe this to be the true principle of government and authority in the whole church catholic; this we regard as our essential contribution to the universal church. We point out that this is a principle of unity and fellowship in the Spirit, not a principle of individualism, will-worship, sectarianism or anarchy. It is the principle of unity, of authority and of obedience to Christ.

(4) Arising from this principle is the place ascribed to the laity in Congregational churches. The church is to be ruled by the Word of God; ministers are the accredited and ordained expositors of the Word, and we have always insisted, where possible, upon a learned ministry. But the ultimate human authority in the church is the whole fellowship wherein every member is to exercise his spiritual gifts and all are to learn from each. While the minister is appointed normally to preach and administer the sacraments, any member of the fellowship may preach or administer the sacraments if called upon by the church to do so.

(5) There has been historically, and there is in principle, a close connection between our polity and political institutions. Those who have known freedom and responsibility in the church meeting have not been tolerant of tyranny in the State. Democracy, as we understand it and desire to see it established, is government by discussion and consent. Our churchmanship is inconsistent not only with any form of State totalitarianism but also with government by the mass man or the mere power of majorities. The rights of man as the child of God and the rights of minorities must be respected. We stand for political government by the discussion of free men and by fundamental consent. Because of this respect for the individual, which we learn from Christ and practise in our church meeting, we stand for political and religious freedom, for economic justice, for racial equality, and for equality of the sexes. But we stand not less for the responsibility of every individual for the good of any fellowship of which he is a member. No one can take his rightful place in Church or State apart from the educational and economic status which allows the development of full personality. Our concern for social righteousness therefore springs from our churchmanship and is integral to it.

In sum—

First. A Congregational church is a covenant fellowship, binding the members to God and to one another through Christ, the Head of the Church—a fellowship in faith, in worship, in mutual service and in the service of mankind. Its duty to the world is to spread the Gospel and to work for such political and economic conditions as are implied in the Gospel.

Second. The principle of spiritual authority exemplified in church meeting where the whole fellowship is brought to a common mind by the holy Spirit is of universal application. Congregational churches have gone into unions with one another and with other churches on the basis that Christ rules in His church only by the Spirit, and that He has not delegated coercive authority to individual officers or synods. We believe this to be the one principle of unity and authority for the universal church. This principle is applicable not less in the political life of the world involving governments by persuasion, by discussion and by consent. Thus Christ rules in His church and thus He must rule also in the world.

A Word to Rural Pastors

Although City Pastors May Read

The Rev. Robert C. Yoh

Pastor, First Congregational Church, North Troy, Vermont

ALTHOUGH not prophetic, this is in a sense, "the voice of one crying in the wilderness," and the cry is, as ever, the age-old cry of Isaiah, "Prepare ye the way of the Lord"!

Rural pastors often need to feel a presence, and to hear a voice crying to them in their own particular "wildernesses," for their lot is not an easy one; not that they ever expected it to be, or would want it so. But all this does not lessen the stern fact that their job is peculiarly hard . . . and lonely.

Yet it is not of "hardness" or "loneliness" I would write. Rather, I would turn to the more subtle discouragements of the rural pastor; discouragements that are brought about by a certain condition of mind.

Ever and always there is the temptation on the part of the man in the rural field to adopt an apologetic attitude, to walk about under the cloud of "the spirit of heaviness," longing for the "garment of praise" that appears from his social and spiritual vantage point to be thrown only over the shoulders of his more fortunate and better-paid city brethren, and never upon his own shoulders. The big church is the final goal, the ultimate of ultimates it would seem, and the small rural church only a stepping stone. He feels isolated, frustrated, side-tracked, inferior.

The feeling is natural, and yet far too many rural pastors labor under the burden of the yoke of inferiority. And why?

I

Because, in the first place, for many years divinity schools have not had adequate departments for rural training. The rural church was subconsciously (never directly, of course) referred to as the "poor relation," more or less an ugly duckling. In the second place most books on preaching and the conduct of the ministry seem geared for city churches; most Sunday-school material is entirely city-minded; most religious periodicals headline elaborate news of "big" events in large churches, and mention the less spectacular events in small and rural churches in the by-lines. Quite obviously the small church is not news. Not news, because even editors of religious periodicals sit at city desks, and have "grappled to their hearts with hoops of steel" the urban mentality. Religious journalism points up the city, and only occasionally takes romantic little pleasure jaunts into the country. And all this adds to the rural pastor's dilemma.

In the third place, the inferiority complex that gnaws either heavily or oh-so-lightly at the heart of the country parson is brought about by geographic conditions. It is a matter of simple geography. He is obliged to live in the open country, or in a village, or again, in a small town. He is isolated. He sees his people often, and is close to them, but he sees his fellow ministers only at monthly ministerial meetings, or annual state convocations or conventions. He is far from any mental or spiritual source of supply brought about by bull sessions or luncheon dates so easily arranged by city men of the cloth.

I have said, the feeling of frustration and inferiority is natural. But that is only a half-truth. Actually it is *not* natural . . . not to the mature, integrated Chris-

tian servant. And I would make a plea to all rural ministers to square their shoulders, throw out their chests, and lift up their chins. Good spiritual (not to mention physical) calisthenics! Away with all that is apologetic! Hear ye "The voice of him that crieth in the wilderness," even in your wilderness, "Prepare ye the way of the Lord."

If your valley seems small . . . if your work appears ineffectual, remember that once, long ago before you, a humble man walked Galilean hills and vales with but a handful of disciples. Remember this, and "every valley shall be exalted."

II

If your loneliness and isolation seem to well up before you as insurmountable barriers, and problems of an economic nature seem to weigh you down, remember that once the greatest of teachers lived in such a manner that even the foxes of the field had more than he, and your "every mountain and hill shall be made low."

If you are tempted to despair because you have a huge job to perform with worn-out books and often with no books or working tools at all; if you labor with old-fashioned people with old-fashioned ideas, in broken-down churches, ill-equipped, remember that Jesus once despaired over even Jerusalem (which was well-equipped with every possible kind of working tool), yet went on to conquer the hearts and the allegiance of country folk and city folk alike, and you will find that "the crooked shall be made straight, and the rough places plain."

You, of all people, should complain . . . should apologize! As rural pastors you are in a unique and a strategic place for service. You are ministering to the grass roots of our highly vaunted civilization. If envy for the lot of the fellow with the big church in the city begins to gnaw at your heart, erase it. For the great likelihood is that he is envying you . . . both you and your opportunity for service with unlimited horizons. You have a big job to do. And your constant need is that you pray God you will be "big enough" to do it!

III

For this is your job—yours as much as the city pastor's, no more, no less—"Prepare ye the way of the Lord."

Envy not the man who appears to be in an easier, better-paid, more spectacular, praise-winning position than your own. Your envy will only poison your own soul, and render you valueless in your present post. Remember, you have no time for envy. Nor is the feeling of frustration or inferiority Christian. Envy not. But rather, pray for your "more fortunate" brother, for he may need your prayers. He too may labor hard and long under a sense of failure or frustration. He needs your prayers as you need his.

And you have this promise, no matter if you live in wilderness, or desert, or country road, that if you labor in love, and set your hand firmly to the plow, and cultivate the spiritual fruits of faith, and hope, and love, "the desert shall blossom as the rose," and your parish will be transformed into "a highway for our God."

A Paraphrase of Romans 2:17-29

According to the King James Translation

The Rev. Alfred Schmalz
Darien, Connecticut

BEHOLD, thou art called a Christian, and restest in the faith, and makest thy boast of God,

And knowest His will, and approvest the things that are more excellent, being instructed out of the faith;

And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

An instructor of the foolish, a teacher of children, which hast in thy faith the embodiment of knowledge and of truth.

Thou therefore which teachest another, teachest thou not thyself?

Thou that preachest a man should be charitable, dost thou thyself withhold thy goods from the needy?

Thou that sayest a man should be honest in all his dealings, dost thou seek to profit only from business that can bear the inner scrutiny of God?

Thou that teachest that the end of life is to serve thy God, dost thou bow thyself before mammon, seeking first to be comfortable and secure?

Thou that prayest for brotherhood and peace, dost thou divide men from one another through intolerance and set them at war against one another through building up of hatreds?

Thou that makest thy boast in the faith, through violating the commandments of thy faith dishonourest thou God?

For the name of God is taken lightly among the pagans because of thee.

Church-going profiteth, if thou keep the commandments of thy faith; but if thou be a breaker of the commandments, thy church-going availeth nothing.

If pagans obey the commandments of the faith, shall not their absence from church be accounted as if they were at church?

And shall not such pagans who do not attend church judge you who attend church but do not the things that are commanded you?

For he is not a Christian, which is one simply by outward show of devotion or piety; nor is church-going important if it is merely bodily attendance at worship.

But he is a Christian, which is one inwardly; and church-going is something of the heart, in the spirit; whose praise is not of men, but of God.

The Seminary Students Exchange

The Rev. John W. Abbott
Assistant Minister, Beneficent Church, Providence, R. I.

CORRESPONDENTS for the Seminary Students Exchange are as follows: Mr. John E. Evans of Andover Newton, Mr. Craig H. Richards of Bangor, Mr. James F. McClellan of Howard University, Mr. Louis Meyer of Oberlin, Miss Helen D. Thomas of the Pacific School of Religion, Mr. William L. Graffam of Yale, and Mr. James Simpson of Yankton. Further appointments will be announced in the next issue, for which contributions should reach me at 300 Weybosset Street, Providence, R. I., by December 15.

MAN'S DISORDER AND GOD'S DESIGN—THE INTERSEMINARY CONFERENCE FROM THE INSIDE

HELEN D. THOMAS
Pacific School of Religion

Swooning at the speakers and at a good half of the delegates is apt to be the thrill of a conference for high school and college students—along with good religious experience. A delegate who has experienced earning a living before going to seminary, however, is inclined to look at featured attractions more skeptically. Consequently when I joined the influx of seminarians upon the campus of Miami University in Oxford, Ohio, for the first triennial Interseminary Conference last June 11–18, I intended to make my own judgments about whether the conference was worth the effort, and to have a good time in the process.

A heavy schedule had been prepared for us, with worship, four or five speeches nearly every day, discussions and good-night worship services in small groups, official meetings, and interest groups on such subjects as the church and politics, and devotional life (plus meals and sleep at appropriate intervals). Leaders and delegates proceeded to examine the malaise of our society and the faults of our churches, to tally assets and to suggest remedies.

Where did we go, and what did it matter?

In one sense, although we went together, each of us went separately. Delegates with whom I talked, although they felt that an excellent job was being done, did not agree upon the relative importance of our many activities, upon the influence of the ecumenical morning worship, the worth of the public meetings, nor the merits of the individual speeches. What was but reiteration for one struck a spark of new meaning for another.

However, all acclaimed the work accomplished by the delegates in their groups of 20–30, each under able leadership, meeting twice a day, once for Bible study and once for discussion of the subject of the day's speeches. My group, led by the Presbyterian John O. Nelson, was one of the liveliest. I shall use it as the basis for this "participant's report."

We were about five women and twenty-five men, including three Chinese, one Dutchman, two Canadians, and Americans of assorted ancestry from all over the country; we were Presbyterians (both North and South), Methodists, Episcopalians, Congregationalists, about three kinds of Brethren, and members of several other denominations; some of us had been engineers, schoolteachers, or office workers, while others had gone directly from college to seminary—a representative group.

We were friendly, but sometimes got a little warm under the collar. Sample questions we asked ourselves are: What was the meaning of the fall of man, if there was any such thing? How much are individuals, society, and God, each responsible for the present world disorder? What is the nature of man, and what does Christ mean for men? What part if any should prayer meetings have in church life? How should a minister's life compare economically with that of his congregation? Granting, as we did, that religion is concerned with all of life, how far should the minister and the church identify themselves with practical issues? We arrived at better answers collectively than we could have individually, testing one another by the best insight of our differing positions.

In one of the later meetings the young man from Yale, who had a habit of summing up our progress at intervals, said, in effect, "I think it is clear that liberalism is dead. In spite of our differences, we all seem to agree that man needs God, that he cannot solve either his personal or his social problems by his own efforts." It was clear among us. The aggressive left, including me, had been disturbing the conservatives. They in turn had been discovering the essentials of their faith, and defending them with poise. Both extremes were now acknowledging a position nearer center.

Individuals were taking steps forward, like the intelligent chap from the Netherlands, who habitually gesticulated to emphasize his thought. He insisted that he could not understand how the Americans could talk about the mercy and love of God, for man was depraved, and God must be just. "The Americans," knowing he had seen plenty of man's depravity, felt humble as they explained that they thought man's sin could never stand justice without mercy.

The fine young representative of the Fire Baptized Holiness church explained after one of the meetings that he was surer than before that he would stay in his own denomination to convert it, to give it a social conscience in addition to its already high standard of personal morality.

We were talking more about our Christian task. The Canadians were asked about their United Church, the refrigeration expert why he was going into the ministry, the Negro about the religious problems of his caste. On the final day the Chinese gentleman, asked about mission work in his country, gave a remarkable speech, explaining that on the whole both extremes of Christians had failed, the liberals to provide an adequate religious faith, the fundamentalists to face the political and economic problems of China. Eloquently he pleaded for missionaries who will make up for both deficiencies, and train Chinese leaders for the time when they will have to work alone.

In group after group the spirit was at work, translating ecumenical-mindedness from theory to actuality. Faith that the Christian gospel has the answers the world needs ripened into better understanding of what that involves in the conversion of our secular culture. In a general meeting the delegates expressed a conviction that the denominations should use federation machinery for more united effort in public issues.

[In a special union meeting of the Congregational-Christians and the Evangelical and Reformed delegates, the same spirit was aboard. I noted only one dissenting vote on the question of the proposed merger. Some were, perhaps, a little too unconcerned about the difficulties of union, but the enthusiasm was unmistakable. The attitude toward technical problems was like that of the last General Council of the Congregationalists, "So there are snags like the merging of pension plans and mission boards? Well, straighten them out."]

The above is confessedly a partial and individual report. More comprehensive ones, spectators' reports, have appeared in some Christian publications, but does not the whole truth include a view from

the inside out? We have been called a Junior Oxford by *The Christian Century*. If the praise is deserved, it is because of the excellent planning and leadership, but perhaps even more because we discovered one another to be persons of purpose.

What does it matter? Watch. We have yet to see.

HOW A SEMINARY SHOULD LOOK UPON ITS COMMUNITY

WILLIAM BRADLEY
Andover Newton

The modern seminary is faced with a dilemma partly of its own making: either it becomes too much of a part of the surrounding society, thereby losing its fundamental significance as a spiritual organism within the temporal; or, it becomes so separated from the rest of the community that its influence becomes negligible. How is the dilemma to be resolved?

We have stated that this problem is due in part to the attitude of the seminary itself, and this we hold to be because of the fact that the basic attitude has been faulty. While ideally it may be possible to make a dichotomy between the religious and secular institutions of the present time, a realistic approach will indicate that in practice no such distinction is possible. This is because both faculty and students are drawn from the normal world, have been nurtured by it, educated by it, and must in due time return to it once again. The years at seminary thus can become artificial whenever one is led to believe that the difference between the school and the community is the ultimate fact of modern times.

Similarly, the careful division which one sees between the spiritual and the secular is false. As human beings each of us is indivisible: this is a fact which was not unknown in Christ's day, nor should it be forgotten now. And, just as the person is both a physical and a spiritual organism, indivisible in this form of existence, so too our institutions must be taken as a whole. Otherwise, we fall into the error of wishful thinking—if not pharisaism at its worst.

Although none would argue that the role of the church is other than that of bringing God's kingdom into full realization, there are many today in our theological schools who would forget that the Church works in and through history, and that whenever the Church seeks to draw away from society completely, its relevance for human beings has been lost. At that point the Church (or its tool, the seminary) has lost its meaning, and whatever society may do with it is fully justified.

Likewise, whenever the Church or the seminary ceases to maintain its eternal point of reference, it has fallen into the hands of passing systems; thus, whatever may become of it when the system is superseded is to be judged on the plane of the temporal alone, for no longer does it represent the will of God.

The real danger at present, as I see it, is, however, the common attitude which underlies both of these fallacies: it is, that the seminary is somehow better than other institutions, and merely because it is a Church organization is automatically superior to political, industrial, or æsthetic units of the community. The fact that many of our schools are set on hills seems to infect the residents with the sense of superiority which should come only with achievement rather than position. Thus, a strange and inverted sort of false pride is likely ever to pervade a seminary: the false pride of a stubborn and unrelenting humility which cuts off all who do not think in the same terms as the seminarian. It appears in the man who withdraws, but also in the man who steps into the problems of his community as from above, telling the poor, secular people just what they should do.

This is a period in our history when seminaries cannot afford to think in such terms; for even if they be partly right, they have little chance of being effective

in a society which has come to look disparagingly upon an institution they no longer can understand. Most people don't even know what is taught at a theological school, how long the training must be, or what the preparation means. They know the school only through a somewhat mechanical relationship with student ministers, or through the pronouncements of a few great thinkers.

It would be well for the seminaries to review their presuppositions closely, in order that they might see just how effective they really are in a world of distress. Perhaps the much-scorned scientists and educators, the labor leaders and industrialists, yes, even the politician, might be able to help us take our religion back to the people, where it truly belongs.

MINISTRY BY COOPERATION

HARDY WRIGHT
Chicago Seminary

Note.—Fred Berthold, about whom half of this article is written, has been Chicago Seminary Correspondent for the Exchange, and is now continuing his studies at Union Seminary.

Many a conscientious minister often has occasion to ask of himself and God, "Will I ever have the time and energy to meet the needs of those who rely on me for help?" Fred and Laura (Larry) Berthold, married students at Chicago Theological Seminary, are seriously facing this question early in their careers of religious leadership. They meet it in two ways: first, by substituting "we" for "I" and second, by redefining the kind of reliance on a minister that a congregation should have. They then answer the question, "God being our helper, yes."

I

"Both Fred and I are receiving professional training here at seminary," says Larry. "Why shouldn't we both assume professional responsibilities when we are through?"

Fred agrees that his wife will be as adequately prepared for the ministry as he himself will when they are ready to take over their first charge. "There are none of the usual ministerial functions which either or both of us will not be qualified to discharge when we are both ordained," he says, "and aside from traditional views about the role of the women in the ministry, there is no reason why we should not equally share in the minister's responsibilities in a parish situation."

The plan appeals to them as the best way to utilize their training and to serve the church and community as well as themselves and future family. "Ministers' children are too often either pampered or left orphans," Larry says. "We both want to have enough time with them to care adequately for them, but think they should become independent and responsible as soon as possible. One of the major difficulties with modern family life is that children get too much attention from their mothers and too little from their fathers. Fred and I have the opportunity to balance our respective influences while both making contributions to the community and church life outside our home."

Part of the plan is the closing of a definite agreement with members of the church as to salary and responsibilities. Of the total pastoral salary, Fred is to be considered as earning one part, Larry the rest. For example, during pregnancy and infancy of the children Fred might be considered responsible for three-fourths of the duties, Larry for the other fourth. It is to be understood that a substantial amount of time free from parish duties will be required by both Fred and Larry to keep up their studies and their home life. "We don't want to grow stale on the job for lack of reading resources, and besides we hope to do some research and writing in the area of value theory."

The arrangement is meant to bring the greatest effect in the service of the church and community. But there is also another drive behind their thinking. Fred and Larry are convinced that women have a

legitimate function in performing the serious and important work of the church and the community. "Women think, feel, vote, study, are educated in essentially the same way as men. Why should they not also assume positions of responsibility commensurate with their training and ability?" The Bertholds' plan is conceived in one sense as an answer to the plight of women in the modern world. "We want our home and our professional life to be a working example of how women can serve both as mothers and workers in the broader service of the community."

"Only two knotty problems threaten to remain in the arrangement," Fred says. "The church people may not like the idea of having a woman minister, and the house-keeping and child-rearing tasks may suffer by our absorption in the work of the church." But Fred and Larry are hoping other people will get used to the idea as they have, and they already share a genuine interest in the problems of home economics and child care.

II

The other method by which Fred and Larry seek to achieve the balance between the supply of their time and energy and the demands upon them is to redefine their function as ministers.

"It seems to us that a minister's job is not so much to administer a church or to organize church activities as it is to provide resources for the religious life of the community," Fred says. Both Fred and Larry have known ministers whose real creative ability went to waste while they spent their lives meeting committees and remembering appointments. They feel that laymen, women, and youth should take over the actual functions of the church. "A minister should no more attempt to do all the leading than he would attempt to do all the religious living in a church," says Larry. "His people have to live their own lives; he and the church organization are the only means through which they may live more richly and fully." Fred and Larry realize the difficulty of interesting other people in taking active parts in church activities, but agree that it is the better way to do the job.

The Bertholds had a chance to try their theory last summer in a pastorate in Vermont. They agree that it worked amazingly well. By making it clear from the beginning that they were there only to help to meet expressed needs, they faced the people with the prospect of making the church their own responsibility. The people took up the challenge and interest grew by leaps and bounds. During the six weeks' interval between the time that Fred and Larry left in the fall and the arrival of the new minister, it continued to function vigorously because the Bertholds had provided resources for the cultivation of self-sustaining religious living.

Several other churches have expressed an interest in the Bertholds' "ministry by cooperation" plan, which also has a growing popularity in the seminary. A prominent church executive has informed them that the plan would very probably be feasible in two churches of his district. Through cooperative endeavor, the Bertholds have reasonable assurance of success in balancing the supply and demand upon their energies in the ministry of the church.

THE THREEFOLD QUEST

G. Warde Lindsay

Pacific School of Religion

In that distant era when time was not yet meted out in seconds, minutes and hours and which we are therefore licensed to refer to as "once upon," a party of explorers landed on the shores of a vast continent, whose confines they proposed to map, in order to add to the store of knowledge which men file away in their libraries. They found the land to be inhabited by a people who gave indications of friendliness, but were unable to answer any inquiries of the explorers concerning the path they must take, or the

nature of the country they must cross. All the aborigines could report was this unilluminating fact: beyond the continent, there lay "a sea on which no ship sailed."

Thus free of any burden of information which might prejudice them, the party set out, their course taking them through a country of exceeding fertility, abounding in animal life, and in unusual botanical species. The progress of the party became slower, for beset with such a bewildering multiplicity of sensations, the explorers found themselves faced with the necessity of making some record, and the progress of the journey was slowed almost to a halt as the party gathered, analyzed, and classified the material which fell into their hands.

As a result of all this activity, the trail which they left behind was well blazed. Every turning was marked with its pile of stones, and at every fork barriers were erected so that no one, following after, might err in choosing his course. But no one seemed to know what the ultimate destination or purpose of the journey was.

A further difficulty arose over this last issue: Certain members of the party had marked off special areas, to which they were confining their investigations, and the reason for the expedition was even more greatly confused. For when the matter was discussed around the campfire, the lepidopterist was wont to rise up and assert that the expedition had been organized for the purpose of bringing back new species of butterflies, to which the agriculogist would counter by shouting that the object of the journey was the collection of grasses. Even the physicist, to whom all listened with awe, could not persuade the others that the goal was the discovery of new deposits of uranium 235.

In this babel of scientific tongues, no heed was paid to those meek souls who suggested that there was a need to define the limits of the continent upon which they found themselves, to determine its real nature, and to find a path which lay beyond.

A steep mountain rose above the plain which the party was traversing, and certain members of the expedition determined to climb that mountain. They began to climb in high spirits, moving together up the slope, a goodly company of pilgrims. But soon they began to break up into smaller and yet smaller groups, as the terrain became rougher and the path more uncertain, until often each man was left to climb alone. Nor did all meet with the same degree of success in their assault upon the peak. Some, wandering into cul-de-sacs, found themselves staring into blank walls at the head of a blind canyon. Some watched so intently the peak to which they aspired that they saw not the pits at their feet, and unwarily tumbled in. Others wandered into narrow dens, of the "solipsistic type"; others became entangled in those matted jungles where grow the subtly narcotic flowers of logic; yet others were lost amidst the barren rocks of scholastic speculations. Some reached the towering cliffs of epistemological limestone, up which they could find no path. Confronted with these cliffs, some encamped desolately at their foot, while others who returned to the main party on the plain asserted in most *positive* terms that there was no pathway up the mountain, and that it was a waste of time to attempt the climb.

But some few did attain the summit, and gazed with their own eyes out over the vast panorama which stretched to each horizon. There was the country they had traversed, the trail the party had traversed, ridiculously from this vantage point. Ahead lay the unknown sea toward which they journeyed. As they spoke of it to each other in thin accents, they could see the party toiling through the plain at the foot, and they looked down upon it with a superior air. Something of the trials which lay ahead they could see, and the direction which should be followed was apparent. But only the thin and vacant noises of the stratosphere floated down the mountain, and these were mostly couched in a critical key.

One man, however, sat on the heights,

breathing the rarefied air of metaphysical speculation. He gazed down on the struggling party and saw something of the meaning of the struggle, but he did not content himself with shouting advice. Instead, he hurried down the mountain to act upon the insights he had gained—to offer himself as a servant to the rest, that they might use him as a guide. During the journey, he would speak often of the vision he had seen. . . .

This is rather a strained analogy, hardly a fair reflection of similar attempts from Plato's on. It represents an attempt to clarify the relationships of scientist, philosopher, and religious leader. Religion has been defined in many ways. I like Ferre's concept of "a fully positive whole response to that which is most real and most important," for his definition makes necessary a decision, a judgment as to what it is that *is* most real and important. Today, men of science and of philosophy too often attempt to escape such a decision by taking refuge behind an ill-fitting humility. They assert that no finite mind can know what is "really" real, what is "truly" important in an infinite universe. This is an evasion, for such a decision is unavoidable. Every man must make it for himself.

In the light of this feeling about religions, we can take no refuge behind a simple empiricism. We are under obligation to the scientist for describing the universe as it fits into his instruments for measurement. We are indebted to the philosopher for the pathways he has marked up the mountain slope. But we must fit together the scientific conclusions for ourselves, must climb the mountain for ourselves, must reach conclusions as to the real and important for ourselves.

Since no man can avoid this decision, no man is without a religion. But how can he know what constitutes a *right* decision? He may call in legalistic, rationalistic, or authoritarian support for his decision, but the only final test for righteousness is a pragmatic one: Having seen the trail leading off to an unknown sea, he must descend the mountain and set his feet upon it. This is the other side of the coin of the Kingdom of Heaven, the vision seen from overhanging ledge or towering peak: the testing out on the plain below.

The Platonist must go back into the Cave of Illusion; the Bodhisivistas must forswear Nirvana for the sake of those yet bound on the wheel of Karma; the Christ must come in from the desert to serve men, and to die for them on a cross.

Associates in Reading

The Rev. Galen E. Russell

A GROUP of ministers interested in the "Associates" met at Senexet House, Putnam, Connecticut, on October 20 and 21. There the basic questions were considered again. "Why are we here, and where do we want to go?"

It was recognized that a pastor is subject to a subtle but insidious temptation to become absorbed in parochial duties. He cannot be a successful minister unless he identifies himself with his people. Yet, in this process of identification, the vision of the ministry of seminary days, or even the high purposes enunciated by state conferences and association meetings, becomes a dim memory.

We of the "Associates" do not claim to offer any formula for the solution of all clerical problems. We do believe that a minister's reading habits can make or break him so far as the proclamation of the Gospel and Kingdom-building is concerned. The experience of reading groups during the past ten years has turned up some valuable information concerning what is good and what is not so good. We recommend that ministers do take time out, as we are doing, to read significant books together. The techniques of reviewing are important, but not the main consideration of this article. The basic question is taking time to read and inwardly digest significant books. Do it in the company of your brother minister or ministers. The results will be considered as a "pearl of great price."

The group meeting at Senexet House recommends the following books for consideration for this winter:

Preferred List

Human Destiny, by Pierre Le Comte du Noüy. The author writes to "substantiate the faith of the high destiny of man by giving it a scientific basis."

A Primer for Protestants, by James Hasting Nichols. An excellent primer to be read by minister and layman. Part I covers the Protestant Movement, tracing it through the Eastern Orthodox, the western churches, the Reformation and into modern Protestantism. Part II presents the five major principles of the Protestant Church: the Sole Headship of Jesus Christ, God's Redemption and Man's Trust, The Protestant Conception of the Church, the Bible and ethics and politics.

What Must the Church Do?, by Robert Billheimer. The fifth and summarizing book of the Inter-seminary Series. This book presents the cream of the other four books. It will give zest to the pastoral ministry.

A Study of History, by Professor Arnold J. Toynbee, abridged by Somervell. An invaluable book for those who would like to read the entire series by Toynbee but who either cannot afford or find the time to read the book.

They Found a Faith, by Markus Louis Bach. An informative book on the sects in the United States. Every minister comes face to face with individual samples of these sects in his home town. This book helps one to gain perspective on the aims, purposes and procedures of the sects.

The Meeting of East and West, by F. S. Northrup. This is a book of broad learning and of remarkable intellectual imagination, full of challenge to Christian thought.

Supplemental List

The New England Clergy and the American Revolution, by A. M. Baldwin.

Education for the Modern Man, by Sidney Hook.

The Rebirth of Liberal Education, by F. D. Millett.

The Church and Christian Education, by Paul Vieth.

What is Man?, by Robert L. Calhoun.

Protestantism, a Symposium, by William K. Anderson.

The Story of the Faith, by William Alva Gifford.

The Church Across the Street, by Fahs and Manwell.

The River Jordan, by Nelson Glueck.

Miracles, by C. S. Lewis.

The Christian Heritage in America, by George Percy Hedley.

The Religous Pilgrimage of Israel, by Isaac George Mathews.

One Hundred Passages of the New Testament, by Edgar Goodspeed.

A Testament of Devotion, by Thomas Kelly.

Laws of Friendship, by Henry Churchill King.

For additional information write Department of the Ministry, 287 Fourth Avenue, New York, or Galen E. Russell, Chairman, Southport, Conn.

CAMBRIDGE SYNOD CELEBRATION

Our churches are aware of the approaching Three Hundredth Anniversary of the Cambridge Synod and of the celebration of this event which is to take place in Cambridge, Massachusetts, in October next year and in the churches throughout our fellowship.

There is issued with this number of the QUARTERLY a Supplement giving in brief the narrative of the events that led up to the Synod. A companion document on the content and influence of the Synod and its Platform is being prepared by the Reverend H. W. Foote. This will be issued soon after the turn of the year.

There is in print an edition of the Platform prepared especially for use in our churches for the observance of this great historic event. Copies of the reprint of the Platform and of this supplement may be secured from the General Council office or from the office of the Unitarian Association, 25 Beacon Street, Boston 8, Massachusetts. The price postpaid of these publications is 10¢ or in quantity $1.00 per dozen.

FREDERICK L. FAGLEY.

The Litany of Peace

Arranged by The Rev. Richard L. Snyder

Gray, Maine

Minister: In peace let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: For peace from on high, and for the salvation of our souls, let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: For the peace of the whole world, for the good estate of the Holy Churches of God, and for the union of all, let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: For this holy place, and for them that with faith, reverence and godly fear enter therein, let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: For the churches of our fellowship, for all ministers and people, let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: For the suffering people of the world, the hungry and oppressed, the homeless and the enslaved, let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: For temperate weather, abundance of fruits of the earth, and for peaceful seasons, let us pray to the Lord.
People: Lord, have mercy upon us.
Minister: Protect us, save us, have mercy upon us, and preserve us, O God, by thy grace. We commend ourselves, and one another, and our whole life unto Christ our God.
People: To Thee, O Lord. Amen.

Facts

THE question is often raised as to what extent are recognition and installation practiced among our churches. The answer can be gathered from the following figures:

	Recognized	Installed
California So. & S. W.	18	5
Colorado	3	10
Connecticut	3	52
Hawaii	52	34
Indiana	3	
Iowa	1	3
Kansas	5	
Maine		17
Massachusetts		65
Michigan	11	4
Middle Atlantic		24
Missouri		1
Nebraska	7	1
New Hampshire	1	15
New York	8	52
Ohio	6	18
Pennsylvania	14	15
Rhode Island	1	8
Vermont	1	4
Wisconsin	9	7
	143	335

American Church Bodies Grouped as to Polity

The Rev. Benson Y. Landis
Editor, Yearbook of American Churches

The classification of the fifty-four (54) religious bodies (denominations) with over 50,000 members as of June, 1947, with a total membership of 73,673,182 presents an interesting picture of American church life and as far as I know this is the first attempt that has been made to classify membership of American religious bodies on the basis of polity. These fifty-four (54) religious bodies include about 98 per cent of all members of religious bodies in the nation.

The other religious bodies, numbering more than 200, comprise less than 2 per cent of the nation's church membership. It is my opinion that a classification of the 200 small church bodies, each with less than 50,000 members, would probably not materially change the relative proportions given herewith.

Presbyterian (Including Presbyterian, Reformed Bodies and Evangelical and Reformed)	4,152,690
Lutherans	5,089,98
Episcopal (Including Protestant Episcopal, Methodist Churches, Evangelical-United Brethren)	13,028,74
Congregational (Including Baptists, Churches of Christ, Disciples of Christ, Unitarian, Friends, Congregational Christian, Churches of God, others)	19,229,59

In addition to these four major polity groups there are included in the total religious census the following which have not been classified as to polity:

Buddhists	70,000
Salvation Army	205,881
Polish National Catholic	250,000
Eastern Orthodox	575,000
Latter Day Saints	1,028,167
Jewish Congregations	4,641,000
Roman Catholic	24,402,124

(The above membership figures were compiled by the *Christian Herald* and appeared in its June, 1947, issue.)

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